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ABSTRACT

This report summarizes the historical development of humanism from Petrarch and Boccaccio in the Renaissance to the present. The freedom of thought, self-expression, and creative activity that characterized the humanistic schools are considered to be the fundamental bases of education today. A brief description is given of brutalization and inhumaneness in education, typified at its worst by the English public schools of the 17th and 18th centuries. The concluding section of the work discusses the humanizing aspects of education as a greater personal concern for the student as an individual in his own right. To humanize educational administration, according to the authors, is to create a permissive atmosphere within which an individual can feel free to make his own unique contribution. (MLF)

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EFFECTS OF HUMANISM ON EDUCATION AND EDUCATIONAL ADMINISTRATION

by

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EFFECTS OF HUMANISM ON EDUCATION AND EDUCATIONAL ADMINISTRATION

Historical Development of Humanism

In the study of a topic which spans the centuries as Humanism does, it is important to define clearly its meaning, its purpose and aim, and to present it squarely in its context, both past and present. It is also necessary to give its connotation both then and now.

Its meaning derives from the Latin "homo" (man), and "humanus" (human). Humanism is:

> the attitude of mind which attaches primary importance to man, his faculties, affairs, temporal aspirations and well-being often regarded as the characteristic attitude of the Renaissance in Western Europe.[1]

Humanism denotes a specific preference for purely human values through the revival of learning, with particular reference to the works of ancient Greece and Rome. It is an intrinsic effort on the part of man to free himself from the blind acceptance of imposed thought and to seek enlightenment through the power of man's reason. The humanist emphasizes that man's faculty of reason differentiates him from other members of the animal kingdom. Man is therefore a rational being.[2]

This belief in man's rational powers was characteristic of the humanists of the Renaissance and seemed to them the only sure way to knowledge, to the extent that some of them ridiculed faith and divine revelation.

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[1] Encyclopaedia Britannica, 1971, Volume 1, p. 825.

[2] Adrian M. Dupuis, Philosophy of Education in Historical Perspective. Rand McNally & Company, 1966, p. 77.

This is not to say that all humanistic scholars were anti-Christian. Indeed, many of the most notable and scholarly were devout Christians. But, there was a definite shift in emphasis from the supernatural to a more humanistic approach to studies. This led to a reliance on reason and a dependence on the philosophical approach. However, the humanists did not believe that, because man possessed the power to reason, all human beings have the same ability to reason. True humanists are those with sufficient intellectual capacity to reason and the ability to master the classics. Therefore, beyond a very elementary level, there was little actual opportunity for the ordinary working people. As Butts has pointed out, "education in this era was aristocratic in nature and designed for rulers and clergymen."[3]

Origin of Humanism

Although the roots of Humanism are to be found in Classical Greece and Rome, it had not really established itself as a philosophy. As early as Abelard there were signs of a humanistic rather than a philosophical approach to teaching. Led by John of Salisbury, a practicing don at Chartres, these early humanists devoted themselves to cultivating beautiful prose and poetry in latin. The ideal for them was exemplified not in Aristotle but in Plato, with a suffusion of Augustinian thought. Yet, the humanists sought to bring themselves to God, not by pure logic and reasoning, but by appealing to the heart. Their concentration on the classics at this time made enemies, yet, like a light suffusing the predawn darkness, their philosophy was to become the guiding beacon of the Renaissance.

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[3]F. Butts, A Cultural History of Education, McGraw-Hill Book Co., 1955, p. 175.

The man who lit the beacon was Petrach, born in Florence, Italy, in 1304, when the Middle Ages were disappearing into obscurity and the first rays of change heralding the Renaissance were appearing. It was an opportune time in history. Vast economic changes were taking place as a direct result of the influence of the crusaders. Free cities, such as Genoa and Venice, had grown, stimulated by the economics of equipping and transporting the thousands of crusaders who swarmed towards the East during the seven crusades that occurred between 1097 and 1250. The crusaders' contact with eastern civilizations gradually created a demand in Europe for commodities from the East. Trade grew and commerce and manufacturing were stimulated.

The expansion in commerce stimulated the exploration of new worlds including the establishment of new routes to India and the discovery of America. This in turn, enlarged the scope of trade.

> Thus, the crusades; the enrichment of free cities; the rise of a city class; the expansion of commerce, of industry and of banking; the increasing importance of guilds and of apprenticeship in the trades; the growing spirit of nationalism, and the development of national languages and literatures--all these were factors in the revival of an interest in the things of this world to replace the unworldliness of medieval Christian civilization.[4]

The roots of the Renaissance are found in the past economic and social conditions. But it was only a preparing of the soil, as it were. The seed was not yet planted, for the seed was the spirit of inquiry, a development of analytical thought, a stimulated desire for intellectual achievement and intellectual freedom. Moslem learning gradually influenced Europe through Spain and thus prepared Europe for the importation from Bysantium,

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[4]Elmer Harrison Wilds, The Foundations of Modern Education, Holt, Rinehart and Winston, 1960, p. 253.

the home of Greek culture, of the writings of the great classical authors and teachers of the new humanities. Mediterranean culture grew in strength and became increasingly conscious of its origins and of the great traditions of the past. The Italian cities became the dominant influence in the Eastern Mediterranean and were therefore brought into contact with the older traditions of both the Byzantine Empire and Greek culture. This Greek culture had not been so decadent in the last days of the Empire. Consequently, it was in Italy that the soil was ready to receive the seeds of Hellenism.

> The life of the Italian city reproduced the same conditions under which the Greek "paideia" had originally developed--the need for an education that would train the citizen in the "liberal arts," that would fit him for public life and the existence of a critical audience that could appreciate the art of the orator, the poet and the historian. It was to this world that the last representatives of the higher culture of the Byzantine world brought back the riches of Greek literature and scholarship which had been lost to the West for a thousand years.[5]

It was in the light of this culture that the tradition of humanist education developed.

Development of Humanism

It is important to distinguish between the early Renaissance in Italy and the late Renaissance in the North. To study the educational influences and implications of Humanism, it is also useful to treat them under individual, yet closely linked categories.

Individual Humanism. The Renaissance in Italy represented individual Humanism. It stressed personal culture, individual freedom, and produced a

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[5]Christopher Dawson, The Crisis of Western Education. Sheed and Ward, 1961, p. 29.

revival both of classical learning and paganism. This revival eventually brought about a counter-movement under Savanorola. It looked back to the philosophy of the classical writers and stressed the long-forgotten humanistic way of living and of looking at life. It was essentially aristocratic and was limited to the few who had the means.

Petrach (1304-1474) and Boccaccio (1313-1375) may be considered typical of the early Italian humanistic scholars. Some historians have gone so far as to call Petrach the "first modern scholar and man of letters." He strongly attacked the medieval universities with their Aristotelian philosophy as "nests of gloomy ignorance." He criticized the monasteries and the scholastic learning of his day. Petrach was in his early twenties when quite by chance, he discovered some writings of Cicero. It was for him a startling find and it inspired him to become a relentless tracker of forgotten manuscripts. His enthusiasm infected others, and soon many ancient manuscripts were discovered. Petrach wrote his books in Latin (his Greek was weak) in order to familiarize his contemporaries with the works of antiquity. His sonnets, written in the vernacular, were designed to express the humanistic emphasis on emotional life and to give expression to that individual, personal and aesthetic characteristic which became the keynote of the Renaissance.

Boccaccio, on whom the mantle of Petrach fell, took great delight in finding relics from the classic past and was responsible for reviving an interest in a number of important classical writers. Boccaccio succeeded in mastering Greek (the first one to do so in the period of the Renaissance). He was very worldly in his approach to life, as can be seen in his amusing but risque tales in Decameron.

The desire of these first humanists for the writings of the early Greeks and Romans led them to turn to Byzantium for further classical writings as well as for good teachers to instruct them. Thus it was that Chrysoloras (1350-1415) came from Byzantium in 1396 to become a professor of Greek at the University of Florence. Many distinguished humanists came to listen and learn under him and it was these men who carried the seed of the new learning to other universities. Chrysoloras also taught at other Italian universities and wrote his Catechism of Greek Grammar, which became the basic text. He also translated Plato's Republic into Latin. Humanism in Italy was strengthened by the support of great bankers and rulers in Florence such as Cosimo de' Medici (1389-1464) and Lorenzo de' Medici (1449-1492). It was the latter who founded the Medician Library in Florence, spending large sums of money for the collection and copying of manuscripts. So it was that the knowledge of the classics spread across Europe.

Effects of Humanism on Education

The wind of change blew effectively, though slowly at first, upon the old schools of thought. It would be true to say that Individual Humanism became the foundation of our modern educational system. Freedom of thought, self-expression and creative activity which characterized the humanistic school are fundamental bases of education today. Contemporary education strives for the expression of the individual through reason, the living of the "full life" and getting the best and the most out of life while it is lived. This does not, for the Christian humanist, deny spirituality. The Christian humanist emphasized the development of the mind, body and soul to their fullest capacity. It also placed emphasis upon the individual in

his own right, and encouraged self-realization. This concept is as current today in the educational field as it was new and exciting in the early days of the Renaissance.

> This education aimed at the development of the free man possessing individuality of his own, and power of efficient participation in everyday life, based upon a wide knowledge of life in the past and an appreciation of opportunities of life in the present.[6]

This statement may well be considered appropriate in describing the aims and purposes of today's education.

A further great influence deriving particularly from the humanists of the Renaissance was an aesthetic one. Aesthetic education was broad and covered not only literature, but also art, architecture, music and drama. This aestheticism, which had not been present in medieval education, was the outstanding contribution to education that Humanism had to make. A feature was the emphasis on physical education. Physical education received great attention in the form of swimming, fencing, boxing, riding, dancing, and, also, in such areas as diet and hygiene.[7]

Cultural training in deportment and manners also received great emphasis along with moral education. Later, under the influence of Humanism,

> the educated classes . . . accepted the same ideal pattern of "the scholar and the gentleman" which had been laid down in the standard courtesy books of the Italian Renaissance--above all in Baldassare Castiglione's book of "The Courtier" (1928) which was translated into almost every Western European language.[8]

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[6]Paul Monroe, A Textbook in the History of Education, Macmillan Company, p. 369.

[7]Elmer Harrison Wilds, The Foundations of Modern Education, Holt, Rinehart and Winston, 1960, p. 260.

[8]Christopher Dawson, The Crisis of Western Education, Sheed and Ward, New York, 1961, p. 38.

The moral training of the early humanists did not depend on a religious authority, but was more related to everyday life in a very practical sense. In actual fact, moral standards sometimes gave way to license, as in the last days of the Graeco-Roman civilization, but the educational writers of the Renaissance always stressed the importance of good moral training. Vittorino da Feltre emphasized rather strongly moral and Christian principles in his school.

The Curriculum of the Humanistic School

The most notable change in the curriculum of the medieval schools and the humanistic schools was the replacement of the divinities by the humanities. The humanists had learned from Xenophon, Plato and Isocrates that education was an art whose purpose was the harmonious development of all aspects of human nature; physical, moral and intellectual. It was against the background of these ideas that the tradition of humanistic education developed; and for more than a century, from the beginning of the fifteenth century to the middle of the sixteenth, there was more thinking and writing about education than perhaps ever before.

Humanistic education veered away from a concentration upon the "next" world and stressed rather the human things of this world, but still for many, if not for all, this meant no disloyalty to Christian tradition. Many historians are inclined to gloss over the truly Christian aspect of Humanism, perhaps largely because there were humanists who deserted or neglected Christianity. However, the true tradition of Humanism as taught and practiced by the many great leaders and exponents of the early Renaissance was certainly not disloyal to the principles and ethics of

Christianity. The great Humanist Educators such as Leonardi Bruni and Vittorino da Feltre, Guarino of Verona, P. O. Vergerion and Maffeo Vegio were themselves all devout Christians.

The Individualistic Humanist has two characteristics:

1. A variety of interests as evidenced in the studying of many different subjects. For example Leonardi da Vinci was an artist, engineer, musician and philosopher. Galileo was a physicist, astronomer, artist and musician. Although both da Vinci and Galileo were undoubtedly classified as geniuses, nevertheless, they reflect the truly diverse, expansive curriculum of the humanistic school, a curriculum which became as broad as life itself.

2. A desire for enlightenment coupled with a thirst for knowledge. The individualistic humanist was characterized by an inquiring mind, which was not satisfied with dogma but was ever seeking answers both through reason and research.

The studies offered in the Renaissance schools were varied, and introduced the student to three aspects of life that had not appeared in the medieval educational curriculum. These were:

Firstly, an in-depth study of Graeco-Roman classics, with an emphasis on their humaneness. Classical literature and art were studied as models and as themes for developing a national art in painting and sculpture, and a national literature in poetry and drama. The study also included quite an extensive coverage of both Greek and Latin, resulting in a facility in reading, writing and in speaking the basic Latin, together with an overall familiarity with the works of Greek and Roman writers.

Secondly, a stress on the subjective world of the emotions, with an attempt to develop the joy of living, an appreciation of the beautiful and aesthetic. This was achieved through participation in various activities, through self-culture, and an appreciation of literature and art.

Thirdly, the humanistic student was introduced to the world of Nature. This phase of study was almost unknown to the medieval scholar.

The Early Humanist Schools

New schools were established in the spirit of Humanism. As Cubberly says:

> The important and outstanding result of the revival of learning by Italian scholars was that it laid the basis for a new type of school below that of the recently created universities, and one destined in time to be much more widely opened to promising youths than had been. This new school, focusing its curriculum on the intellectual inheritance recovered from the ancient world by the Italian scholars, dominated secondary-school training of the middle, and higher class, of society for the next four hundred years. This type of school was well under way by 1450, and it clearly controlled education until after 1850. Out of the efforts of the Italian scholars to resurrect, reconstruct, understand, and utilize in education the fruits of our inheritance from the Greek and Roman worlds, modern secondary education arose.[9]

The first classical secondary schools were the court schools in Italy which provided a model for similar schools in other countries, including the "colleges" and "lycees" in France, and the Gymnasium in Germany, the Latin Grammar Schools in England and the American Colonies.

There seems little doubt that one of the earliest influences felt in education arose through the discovery in Switzerland of the "Institutes of Oratory" of Quintilian. It became the model for educational liberals

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[9]E. P. Cubberly, Public Education in the United States, Houghton Mifflin Company, p. 5.

everywhere who not only discussed its principles, but started to put them into practice in their schools. However, these schools served only a minority of wellborn, upper class students, such as the sons of the aristocracy, bankers and well-to-do merchants, and who were generally under the tutelage of private tutors. These schools became known as court schools, as they were for the most part under the patronage of an aristocrat. Sometimes children of court retainers were enrolled and were taught free. These court schools were rather like boarding schools in that boys were admitted at the age of nine or ten and kept until the age of twenty or twenty-one. Girls were not admitted. They studied at home under humanistic tutors.

The shining light and originator of these humanist court schools was Vittorino da Feltre (1378-1446) born in Feltre in Venetia. He entered the University of Padua in 1396 where he remained as a student and a teacher for twenty years. At almost forty he started schoolmastering by enrolling a number of private pupils under his roof and introducing them to the classics. Being of a kindly disposition he instructed poor students for nothing, but exacted high fees from the wealthy to compensate. In 1423, his fame having spread far and wide, he was asked to become tutor to the children of Duke Gonzaga of Mantua. He accepted this position only on the condition that the school be located some distance from the court and be completely removed from any political influence; furthermore, that he have complete control of the children at all times, and that he be allowed to enroll other children as he saw fit. What began as a group of ducal children was soon enlarged until Vittorino had gathered more than seventy

boys and girls from all over Europe. He is pictured as a kindly, extremely successful teacher who knew and loved his pupils, caring for their health and welfare, helping to develop their characters as well as their learning. He adapted his teaching to accommodate his students' abilities. Basing his ideas principally on Quintilian, he used no corporal punishment and introduced a modest amount of self-government. His own school he called the "Happy House." The rooms were large and bright and surrounded by green playing fields. Vittorino placed great stress on character, and combined his love of learning with a love of God. He was very far-seeing and, even by modern standards, a model school teacher. He recognized, like Quintilian, that children are individuals, each differing in character.[10]

Guarino da Verona, famed as a humanist educator second only to Vittorino, and himself personally responsible for the recovery of fifty ancient manuscripts in 1408, ran an equally successful school at Ferrara from 1429-1460.

Social Humanism

The spread of the Renaissance movement into the North represents the move to Social Humanism. This spread was facilitated by the work of a non-monastic order, founded in Holland in 1376, called the Hieronymians, or "Brethren of the Common Life." They were essentially humanitarian, devoted to the copying of manuscripts and the teaching of the poor. Their founder was Gerard Groote (1340-1384), born at Geert in Holland. Groote

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[10]Refer William H. Woodward, Vittorino da Feltre and the Humanist Educators, Cambridge University Press, 1897, pp. 1-93, 175-258. Also, Encyclopaedia Britannica, Vol. 19, Vol. 23.

became a teacher at the Deventer chapter school. Influenced considerably by a former student and friend, Henry Aeger of Calcar, Prior of the Chartreuse Monastery at Arnheim, and also by the famous ascetic Rysbrock, he founded, together with his favorite pupil Florence Radewyns, the Brothers of the Common Life at Zwolle.

The influence for good of the Brothers of Zwolle was outstanding. They were great seekers for truth and knowledge and, consequently, were receptive to the new learning of the Renaissance. Naturally, they met with considerable opposition from the conservatives of the day. Groote, on his deathbed, advised a group of them to join the Canons Regular of St. Augustine. This six of them did, under the leadership of John a Kempis (elder brother of Thomas a Kempis). These Canons became a powerful group of reformers of morals, but not of dogma, of the Catholic Church; and, probably, under the great reformer Johann Busch, (1399-1480), added to the impact of the Reformation.[11] Meanwhile, the Brothers of the Common Life helped poor scholars support themselves at the schools. They were so successful in teaching backward students that existing schools were placed under their supervision and they were also encouraged to open new schools of their own.

In these schools they rejected the formal and rather meaningless methods of early medieval education and attempted to satisfy the needs of their students. Their work soon spread from the Netherlands into northern

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[11] Catholic Encyclopaedia, Gilmary Society Membership Inc., 1941, Vol. XV, p. 651.

France and Germany. Although their own schools were superior to any of the others, the Brethren were open-minded enough to seek still further improvement. By the middle of the fifteenth century, when the influence of the Renaissance began to be felt in the Alps, they had schools in the Netherlands, France, and the German states.

Hieronymian scholars went to Italy to study the work of the court schools there; and wandering Italian scholars, visiting the countries of the North where they were received enthusiastically by the Brethren, inculcated them with the spirit of humanistic education.

> Northern Humanism thus came to have a dual characteristic, combining the social piety of the Brethren, represented in the work of Thomas a Kempis (1380-1471), and the broad literary spirit of the Italian Renaissance, represented in the work of that other great Hieronymian scholar, Desiderium Erasmus (1466-1536). Other outstanding products of the Hieronymian movement were Johann Reuchlin, Rudolphus Agricola, Peter Luder, Jacob Wimpfeling, Philip Melanchthon, and Johann Sturm.[12]

Thus, it can be seen what a great effect and influence this group of dedicated educators had on the whole Renaissance movement, not only through their own farsighted outlook in education, but also through the influence of their former pupils. It is unfortunate to note, therefore, that the "whole movement. . . which was a principal theatre of activity of the early reformers, was seriously affected by the religious upheaval, and passed out of existence early in the 17th century."[13]

France. A significant influence which helped to spread the Renaissance in the North was the attempt of the French kings Charles VIII and Louis XII

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[12]Elmer Harrison Wilds, The Foundations of Modern Education, Holt, Rinehart and Winston, 1960, pp. 262-263.

[13]Encyclopaedia Britannica, 1971, Vol. X, p. 941.

to enforce hereditary claims upon Naples, Milan, and Florence in Italy. From a military and political point of view it was a failure, but from the cultural aspect it enabled Italian Humanism to spread. French people who campe into contact with Humanism brought the philosophy back to France. Humanistic scholars promptly established colleges and libraries at both Paris and Bordeaux. But what really served to put the new learning on a sound footing in France was the encouragement it received from Francis I, Guillaume Budaeus, (born Bude), who was a gifted and imaginative man with a flair for learning and scholarship.

His nine-year study of Roman coinage is respected by numisatists today. He set up a royal press in Paris. He was a keen Greek scholar, preferring Greek to the less flexible Latin. Through him Humanism flourished in France, especially in Paris, and continued to do so for the next two hundred years. Francis I founded the College de France, devoted to the study of Greek and Latin, whilst also including Hebrew, and curiously for its day, mathematics. In southern France, Humanism's stronghold was the College de Guyenne, founded in 1394 by the city fathers of Bordeaux. Montaigne was its most dazzling student, attending from 1539 to 1546, and serving as its chairman thirty years later. It was a tuition school, mainly for the upper classes. It taught Latin, Greek, and some Arithmetic. Boys attended from six to sixteen years of age and were allowed to use the vernacular during only their first three years.

The invention of printing using moveable type by Johann Gutenburg (1397-1468) together with the fall of Constantinople to the Turks, and the geographical explorations and discoveries of Dutch and English adventurers, all gave additional momentum to the Renaissance in the North.

In Teutonic lands the Humanistic Renaissance aroused not so much an aesthetic feeling but rather caused more of a moral uplift. It concentrated more on the promotion of social reform than on the refinement of the individual. This is why it is considered a social Humanism, rather than the individual Humanism of the Italian Renaissance. Thus, Teutonic students did not limit their studies to ancient Greek and Latin, but extended to include Hebrew and the older Christian writings. The foremost expert was Johannes Reuchlin, a professor at Heidelberg and Tubingen, and known later as the Father of Modern Hebrew Studies. His insistence on his right to teach and learn without restraint brought him into conflict with the Dominicans of Cologne, from which he survived unscathed, however, and well supported by many men of learning.

But it is Erasmus of Rotterdam who must take pride of place as the leader of the Northern Humanists, and is of the greatest importance in any study of Humanism.

Erasmus. His influence did much to increase the prestige of Humanism in southwestern Germany, inasmuch as the followers of the "new learning" in Basel, Constance, Schlettstadt and Strasburg looked up to him as their leader. Erasmus was of illegitimate birth and was orphaned in early youth. He was adopted by the Brothers of the Common Life, who taught him Latin, and which became for him a language he learned to love. In fact, he became the finest Latinist of his day. He was like a man without a country, a great and constant traveller across Europe. He was preeminently a scholar, but also a great lover of life. His most scholarly work was his Greek-Latin edition of the New Testament, published in 1516, which

foreshadowed modern biblical scholarship. His most arresting book was The Praise of Folly, a scintillating satire in the form of a harangue in which Folly praises herself and salutes man's stupid silliness, both secular and sacred. His Colloquia Familiaria (1526) was a bestseller of its day, for, despite the fact that it was a schoolbook on Latin style it included much religious and moral enlightenment, while being, at the same time, a satire on current social practice. It was a typical example of the frivolous spirit of the Renaissance as compared with earlier seriousness.

His views on education may be found in his Liberal Education of Children, published in 1529. For the most part they echo the views of Vittorino but are also based on those of Quintilian.

> The primary function of a liberal education, Erasmus argued, is to produce a man who not only knows but thinks and feels as well. Education should direct its mission not to the furtherance of utility, but to humanity. To this end the pupil should soak himself in the classics, not just Cicero and similar standbys, but a vast pool of others in whose collective thinking run civilization's perennial great ideas.[14]

Erasmus was in favor of the education of girls, urging for them, as did Plato, the same educational opportunities as boys.

Humanistic Schools in Germany

The most famous center of classical learning was the German "Gymnasium" similar to the laity French "college." It gave instruction, for a modest fee, in Latin and Greek, and exists, with a number of changes, in today's educational system. There were a number of similar schools started in various places including Bremen, Frankfurt, and Danzig. The most

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[14] Adolphe E. Meyer, An Educational History of the Western World, McGraw-Hill Book Company, 1965, p. 152.

conspicuous was at Strassburg. Nevertheless, under municipal control it ceased to function as a viable unit, and the city summoned Johann Sturm to reorganize it. Sturm had fallen under the humanistic spell as a student at Louvain, and he went on to teach logic and the classics at Paris. His Humanism was not the free, unfettered Italian Humanism, nor was it the critical, reasoning Humanism of Erasmus. However, his erudition was great and his name respected far and wide. From all over Europe people came to talk with him, and his correspondence was enormous. Although somewhat pedantic, Sturm ran his school extraordinarily efficiently, starting with a mere handful of pupils and building it up to several thousand. Sturm himself wrote a number of scholarly works, both school text books and treatises.

The Gymnasium

After Sturm had remodeled the system it included ten classes, one for each year, a system which is still followed today. The curriculum in all ten years included Latin and the last six Greek as well. Only the catechism was allowed in the vernacular. All schools concentrated on intellectual attainments and there was no place for the cultivation of the body, or of the "mannerly man." The result, therefore, was not according to the spirit of the classical ideal of "mens sana in corpore sano" (a healthy mind in a healthy body) and there was no attempt at a true integration of the mind, body and spirit. Instead, Sturm said education consisted of "piety, knowledge, and the art of speaking."

In England the "New Learning" first showed itself at Oxford where Linacre, Grocyn, and especially Colet, tried to promote it. A little later,

Erasmus was invited to Cambridge where he lectured and wrote from 1510 to 1514. He concerned himself with teaching Greek and attempting to improve the students' "barbarous Latin." Here he encouraged the humanistic cause to flower and to bring forth fruit, despite some opposition and antagonism. He anticipated some preferment from Henry VIII which, however, was not forthcoming until much later, at which time he refused it. However, Henry endowed colleges and encouraged the New Learning, while Elizabeth proved to be an excellent scholar, apparently inspired by her tutor, Roger Ascham, himself a great humanist and scholar. It can hardly be said that either Henry or Elizabeth were humanistic in their approach to life or in their dealings with others; but for their encouragement of the classical learning of the humanist school of thought due credit must be given to them.

It was in the "Latin Grammar Schools" that the humanists began to have their greatest influence. Although many of these schools dated back to the twelfth century, having started out as monastic or cathedral schools teaching the Seven Liberal Arts, they readily accepted the new classical fashion. Here, however, unlike the Gymnasium, the concentration was not only classical but considerable stress was placed on manners, morals and manliness. Music played a very important role in the education of a gentleman in England at that time. Indeed, as early as the fourteenth century, England had an excellent musical reputation. Erasmus once said that the English may claim to be the most musical of all people.

St. Paul's. The most famous center of humanist influence on schooling could, perhaps, be found in England at St. Paul's School, under John Colet.

This school had started as a cathedral school, but it had fallen on hard times. It was given to John Colet to renovate. John Colet was the Dean of St. Paul's, and was also an ardent humanist and admirer of Erasmus, who, together with William Lily, gave to the school a new lease of life. Erasmus gave of his time, composing texts and searching out both students and masters of worth. Lily became St. Paul's first high master. Lily is probably better known for his Latin Grammar which has continued to circulate in schools until very recently. St. Paul's still flourishes today as one of the foremost English Public Schools.

Roger Ascham ((1515-1568) was the first Englishman to write a treatise on educational method in the vernacular. His book, The Schoolmaster, has its place in literature as well as in educational history. He presents one of the best examples of the ideal humanistic practices of the Renaissance schools in England. Particularly noteworthy are his improved methods of teaching language, especially his idea of using "double translation"--translating it back into the original source language an hour later. This was a considerable improvement over the older method of meaningless memorization. In Ascham's method, grammar was learned coincidently with the translation. Like Erasmus, Ascham opposed harsh methods of discipline and argued for more humane treatment of pupils. Especially did he advocate the use of praise: "Where the child doth well, let the master praise him and say, 'Here ye do well,' for there is no such whetstone to sharpen a hard wit and encourage a will to learning, as is praise." (The Schoolmaster)

The educational aims and methods of Northern Humanism were, then, different from those of the Italian Humanism in that they were more social, with the emphasis more upon objective and moral development than upon subjective and aesthetic growth. For the Northern humanist education was aimed not so much at the attainment of individual happiness and fulfillment as at social reform and the improvement of human relationships. The Northern humanist had little interest in the pleasures and riches of life, in contrast with his deep concern for the practical aspects of both his religious and social life.

From the point of view of the development of personal character and individual freedom, the Northern humanist had a rather narrow perspective, but his view of the development of the general social welfare was very broad. His aim was not a rich and full life for himself as an individual, but a rich and full life for society as a whole. His aim was more that of reform than of scholarliness or aestheticism. Even Erasmus, in discussing the aims of education, puts piety before learning, and moral duty before manners. Therefore, the socially-minded Northern humanists emphasized religious education above all else, and the stressed moral and social education more than aesthetic education. Literary training was encouraged, but only as a means to a religious and social realization. Consequently, religious and classical education went side by side. Whereas the Italian humanists took their religion rather lightly, with little direct confrontation with the Church, the Northern humanists took their religion extremely seriously and bitterly attacked the moral evils in the Church, even though they accepted the current theological dogmas and doctrines. This

intense interest in religious and social reform led the Northern humanists to provide a much more democratic and less aristocratic type of education, with particular stress on the secondary schools.

Perhaps the aims and desires of this humanistic society-oriented group in the North can best be summarized in the work of St. (Sir) Thomas More (1478-1535), entitled Utopia. In Utopia More presents the Renaissance ideal of the perfect society. He was obviously influenced by Plato's Republic but had little sympathy for the Spartan way of life and he denounced warfare as a crime against society.

> In Utopia Sir Thomas More represents. . .a definitely humanized system of education which stresses the fundamental principles of virtue. Crime is not punished harshly. Like the Quakers later on, More believed that education is the best method for eradicating crime.[15]

Thoughts and Conclusions on Renaissance Humanism

The most significant difference in the educational patterns of the medieval structure and that of the Renaissance was the change in emphasis from theology per se to a concern with the idea of man as a rational being. The products of the mind as displayed by the classics were given priority of place and time in all serious study. This almost total reliance upon the intellect had an important effect on educational theory, in that the cultivation of the individual mind and reason led to a rapid rise of individualism, which ultimately led to a private interpretation of the Scriptures and consequently became one of the key reasons for the Protestant Reformation.

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[15]Frederick Mayer, Road to Modern Education, College and University Press, 1966, p. 29.

The first completely independent public school system appeared in Wurttemburg in the Protestant section of Germany about the middle of the sixteenth century. Even the introduction of this public system did not change the emphasis on the intellect. Indeed, this emphasis has continued consistently and even today there is a very noticeable absence of knowledge derived from experience included in school curricula. The curriculum of the humanist schools was purely intellectual, concerned mainly with the pursuits of the mind, hence there was little or no concern with the Sciences. The highly rationalistic philosophical systems, such as those of Descartes, Kent, Hegel, and Berkeley, are a direct consequence of humanistic thinking, as for them reason was the chief source of truth.

For the humanist who remained faithful to his Christian beliefs the truths of divine revelation became more meaningful in the light of reason. However, the trend of relying on pure reason, which blossomed forth in the Renaissance, when followed to its limits, also developed into a form of rationalism which either rejected all Christian beliefs or at least those which did not concur with the individual's personal reasoning.

The extreme concern with grammar and a perfect literary style which Renaissance scholarship displayed has continued, although to a lessening degree, to the present time. The idea that intellectual values were of the highest order of excellence has had devastating effects on the school, since only purely intellectual activities were considered educational, and, therefore, vocational skills had no place. Indeed, remnants of this idea still also persist today. Even the great humanist of recent times, Cardinal Newman, stated in The Idea of a University that the

school's only concern is with intellectual values. However, since Art in its various forms, but especially in literature, is the product of man's mind, the Renaissance scholar developed an increased love of the artistic and of aesthetic values. This has had a marvellously creative effect on all aspects of Art, and, in particular on painting, sculpture and architecture. The works of the early Greeks and Romans not only began to serve as examples of all that was best in the classical style, but also served to inspire a great burst of almost feverish creativity, as witnessed in the great works of Jan van Dyck, Michaelangelo and Leonardo da Vinci.

What then of the spirit of Humanism? All its more lofty aspects gradually became stifled for multiple reasons. Firstly, a narrower Humanism began to develop from the middle of the sixteenth century on. In its narrowest form this was called "Ciceronianism." This was the practice "of laying emphasis upon the style and actual sentence construction of the Greek and Roman classic writers, especially Cicero, rather than upon the thought and important characteristics contained in their writings."[16] Thus, humanistic education became both narrow and formal, limiting the number of classics to a selected few in order to develop a fine style and a correct form of expression. Erasmus himself began to recognize this tendency and bitterly attacked it in his essay entitled, "The Ciceronians." It was not really until the time of the Realists in the sixteenth and seventeenth centuries that any effective reaction set in against this narrow formalism.

Finally, the Reformation dealt the crushing blow, and Humanism, which in part had inspired the critical approach of the Reformation, was to be

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[16]Elmer Harrison Wilds, The Foundations of Modern Education, Holt, Rinehart and Winston, 1960, p. 271.

engulfed by it. In fact, several of the outstanding insurgents of the Reformation had been nurtured by the humanistic philosophies. "As Christendom festered more and more with religious hostility, bigotry soon shut the door to reason, and for over a century the intellectual promise of the Renaissance suffered."[17]

Contemporary Humanistic Outlook

Civilizations come and go, rise and fall, reach the heights only to descend into decadence. Thus it was with Byzantinism, with Egyptianism, and thus it was with Greece and Rome, epitomized immortally in Stobart's The Glory that was Greece and the Grandeur that was Rome. So it was with the Renaissance and its Humanism. When a civilization loses its ideals, or compromises them, to the degree that they are mere watered-down shadows of what they once were, then that civilization is doomed to eventual disintegration.

After the Renaissance followed a period of brutalization and inhumaneness in education, typified at its regrettable worst by the English Public Schools of the 17th and 18th centuries, so aptly described in Tom Brown's Schooldays. Certainly, the worst and most narrow aspects of the classics, typified by Ciceronianism, permeated education and was coupled with a strict adherance to the grammar and syntax of the classical works of Greek and Latin, and little, if any, concentration on the original spirit of such classics.

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[17]Adolphe E. Meyer, An Educational History of the Western World, McGraw-Hill Book Company, 1965, p. 160.

> The new system also brought about the degeneration of the study of literature, a stress on empty memorization, and an emphasis on the limitations of the past. . .Still, the Renaissance is closer to the twentieth century than almost any age. It posed several dilemmas which still torture modern man: What is the relationship of knowledge to morality? What is more important: general education or specific knowledge? Which is to be the center of education: science or literature? What is the relationship between intellectual and aesthetic excellence? All these questions are of perennial importance in the history of education.[18]

What of Humanism today? Daniel-Rops in his book entitled, Ce qui meurt et ce qui nait (That which dies and that which is born) discusses, in Chapter II, "L'Humanisme Eternel" (Eternal Humanism), the interesting theory that Humanism is eternal in that although it may seem to die it is born again. He says:

> Humanism is a harmonious agreement between a civilization and its culture. In this sense it is eternal, and one can describe as Humanist those periods when this synthesis has been realized. . . Culture and civilization then unite and ultimately become synonymous. Humanism exacts from man a sense at the same time of culture and civilization; it tends towards a blossoming forth of human life in its two forms, spiritual and temporal. It seeks a full realization of living man, according to his resources, both interior and exterior. It must not allow the activities of "culture" to take the lead to the extent that it imposes itself on man's conscience and enslaves it; it must not allow the activities of "civilization" either to set the values in such a way that the spirit of that civilization is no longer applicable to the world, or is indifferent to progress. The essential meaning of Humanism is then a balance between culture and civilization, between, if one prefers, tradition and the future. For man to blossom forth, he must apply himself to the conquest of nature, which forms part of his destiny on earth, but he must also apply himself to the conquest of himself. Let him obtain a full realization of himself. When society gives priority to purely interior values, divorced from reality. . .it does not reach Humanism. In both cases, we face an abdication: before the reality of the world or before the demands of the spirit. Such is the feeling of the crisis of Humanism which we face today.[19]

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[18]Frederick Mayer, A History of Educational Thought, Charles E. Merrill Books, Inc., 1960, p. 178.

[19]Daniel-Rops, Ce qui meurt et ce qui nait, Librarie Plon, Paris, 1937, pp. 62-64. (Translated by A. Nicholas).

Daniel-Rops states later:

> To be is not just to live; it is not even knowing that one lives. It is much more: it is knowing why one lives, and what sense there is to life. It is to exist. At the basis of the hierarchical structure of Humanism are the vital values of life itself, with the values of knowledge superimposed, but with the addition of spiritual values to put them into perspective and explain them. In this sense, Humanism could be defined as a conscientious acceptance of society's reasons for its existence, a harmonious agreement between life and philosophical ideas, or better still, man's dream of his transcendental destiny the projection of the eternal into the temporal.[20]

What does Humanism mean in the twentieth century? Certainly its original meaning has become distorted, and its original purposes have not only narrowed over the intervening centuries between the Renaissance and the twentieth century, but they have come to be interpreted in various ways. Firstly, there is the original basic Humanism which concerns itself with the study of the classical works of Ancient Greece and Rome. There is an emphasis on the "virtu" of the ancient classical period and its imitation during the Renaissance which concentrated on the "human" person as an individual; and on "Reason." This basic Humanism has survived as such, although it was seriously affected by the Reformation and other counter influences, until the present day. Indeed, its overall effect on education has been profound.

It is not the purpose of this work to trace the numerous effects of Humanism on education in the years between the Renaissance and the present century, interesting though such a study would be. However, it is important to bridge the gap between the two periods, and, in this respect,

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[20] Ibid., pp. 74-77.

Humanism provides an appropriate link, even though not always a clearly definable one. Until recently, the one great aspect of education resulting directly from Renaissance Humanism was the study of the ancient classical languages of Greek and Latin, and the classics of that time. Greek was used primarily for reading, while Latin was used more consistently in conversation. Greek was graually taught and used less and less, and finally even the use of spoken Latin disappeared and Latin remained as a "dead" unspoken language, relegated to book study, reading, translation, and composition. It is only in the last few years that Latin has been generally dropped as a compulsory subject for university courses in Arts. So great has the influence of the classics remained since the days of the Renaissance and its Humanism that virtually no one was considered well educated or cultured unless he had a good background in the classics.

It is perhaps in the relationship between Humanism and the Human Relations movement that a link can be discerned to stretch slowly and gradually across the years, from its initial concentration on the "human" aspect, to concentration on the "individual" and on "virtu" as expressed in the Renaissance, to its flowering as "Human Relations" as defined by Mary Parker Follett.

Neohumanism

Although Plato talked of a healthy mind in a healthy body, the overriding consideration of humanistic education was the cultivation of the intellect. Even to this day, the development of a healthy body has nearly always taken second place, and sometimes no place at all. "At this distance nothing seems more humane, or more attractive, or more

intellectually exciting than the Socratic conversations. They were an exercise in precision and clarification, a release from self-deception, and an earnest search for truth and beauty." They were, given the limits of knowledge and the state of technology in ancient Greece, a near-perfect example of humanistic education.

Humanism itself could not be characterized as an educational philosophy which defined man's nature, the "good society," and educational practice with complete unanimity. The narrow classicism of Babbitt and More and the neoconservatism of Russell Kirk would not fit with the urbane literary Humanism of Jacques Barzun or Gilbert Highet, nor would the emphasis on a universal metaphysics as set out by Hutchins and Adler fit with the literary humanist tradition. There were, however, several areas of broad agreement. All found eternal truths in classical tradition, all conceived of human nature as unchanged by time and place, and all considered education a changeless art. If pragmatists were concerned with the scientific view of man in a universe of change, the humanists were concerned with the literature and philosophy of man in a universe of stability and eternal truths. Generally speaking, all humanists would agree with Dewey's suggestion that educators must learn to make acquaintance with the past as a means for understanding the present.

The humanist in his search for present certainty is satisfied by his study of the past. The eternal truths explain how humanity has gone astray. Repeatedly, it has been scientific naturalism, the modern idea of progress, social progression and betterment together with mass philanthropy and romantic art which, according to the modern American humanist, has corrupted American education. Therefore, at least, these

modern American humanists presented themselves as the social and educational critics of their day. Although they may disagree with each other, according to their differing interpretation of the meaning of Humanism, and according to their meaning of the nature of what forms a "good society," these modern-day humanists nevertheless served a good and useful purpose by making others aware of humanistic philosophy through the use of social and educational criticism.[21]

Human Relations

In the report of the Second Vatican Council (opened on October 11, 1962) mention of the birth of a new humanism in the world is made as follows:

> In every group or nation, there is an ever-increasing number of men and women who are conscious that they themselves are the artisans and the authors of the culture of their community. Throughout the world there is a similar growth in the combined sense of independence and responsibility. Such a development is of paramount importance for the spiritual and moral maturity of the human race. This truth grows clearer if we consider how the world is becoming unified and how we have the duty to build a better world based on truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility toward his brothers and toward history. . .Finally, how is the independence which culture claims for itself to be recognized as legitimate without the promotion of a humanism which is merely earth bound, and even contrary to religion itself? In the thick of these tensions, human culture must evolve today in such a way that it can develop the whole person harmoniously and at the same time assist men in those duties which all men, especially Christians, are called to fulfill in the fraternal unity of the one human family.[22]

In the curriculum of the humanistic schools of the Renaissance there was an in-depth study of the Graeco-Roman classics, firstly with an

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[21]Refer Clarence J. Karier, "Humanist Conceptions of Man and Society," from Administering Human Resources. Compiled and edited by Francis M. Trusty, McCutchan Publishing Corporation, 1971, pp. 2-35.

[22]Walter M. Abbott, S. J. General Editor, The Documents of Vatican II, America Press, 1966, pp. 260-262.

emphasis on their humaneness; secondly, an appreciation of the beautiful, and aesthetic qualities, and, thirdly, an introduction to the world of Nature. It is this study of humaneness that has given to Humanism today both its name and its connotation of an attitude of humaneness. It is concerned with humanity, with an emphasis upon the individual as a human being in his own right, with a right to respect as a human person and as a member of the human race.

It is important to clarify the meanings of those terms which are often used synonymously, whereas the actual meanings vary. The Webster Dictionary defines "humane" as "exhibiting the finest qualities of human nature; compassionate, merciful, tender, sympathetic. . .concerned with man and the products of his genius, tending to refine or ennoble; promoting humanism." Within its definition of "humanism" Webster includes "an attitude of mind. . .which concentrates specially upon human interests and the mind of man." In its definition of "humanitarian" Webster includes "one who seeks to promote the welfare of humanity." It is, therefore, in the sense that "humaneness" springs from a concern for the human being as a reasoning individual, that the "Human Relations" movement will be considered here.

In any study of the Human Relations movement it is important to mention two major founders respectively: Mary Parker Follett and Elton Mayo.

Mary Parker Follett. From the turn of the twentieth century and for more than twenty-five years she contended that the central problem of any enterprise, business organization or school system is the building and

maintaining of dynamic yet harmonious human relations. Her outlook is represented in "Creative Experience."

> Its thesis is the reciprocal character--the interpenetration--of all psychological phenomena, from the simplest to the most complex: Human relationships--the warp and woof of society and of industry--are at their best when difference is solved through conference and cooperation, when the parties at interest (1) evoke each other's latent ideas based on the facts of the situations, (2) come to see each other's viewpoints and to understand each other better, and (3) integrate those viewpoints and become united in the pursuit of their common goal.[23]

Mary Parker Follett was born in 1868. She graduated from Radcliffe College, where she followed a course devoted to economics, government, and philosophy. Throughout her life she worked to improve the society in which she lived. This motivation was exhibited when she served on the Boston Committee on the Extended Use of School Buildings from 1909 to 1911, in the counsel she gave to establish the Department of Vocational Guidance in Boston in 1912, in her service on the Massachusetts Minimum Wage Board for many years, and in her great interest in the League of Nations.

Mary Parker Follett consolidated her principles of organization to just four, all of which give details of what she termed "coordination." These four principles are as follows:

1. Coordination by direct contact of the responsible people concerned. That is, control should be effected horizontally through cross-relations between departments instead of an up and down line through the chief executive.

2. Coordination in the early stages. That is, direct contact must begin while policy is being formed, not after the policy has been laid down, at which stage all that remains is compliance.

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[23]Roald F. Campbell, John E. Corbally, John A. Ramseyer, Introduction to Educational Administration, Third Edition, Allyn and Bacon, Inc., Boston, 1966, p. 71.

3. Coordination as the reciprocal relation of all the factors in a situation. This is the central principle, and Follett says about it. . ."you cannot envisage the process accurately by thinking of A as adjusting himself to B and also to C and to D. A adjusts himself to B and also to a B influenced by C and to a B influenced by D and to a B influenced by A himself. Again he adjusts himself to C and also to a C influenced by B and to a C influenced by D and to a C influenced by A himself--and so on and so on."

4. Coordination as a continuing process. Follett writes extensively on the relation between collective planning and individual freedom.[24]

Follett felt that there ought to be continuous machinery for working out the principles of relations whether it be within a factory, within a nation or between nations, with relationships the very essence of freedom. Working out problems collectively, and discovering new principles collectively provides for individual freedom. She emphasized, "Ignorance always binds. Knowledge always frees." All planning should be based on collective research. The knowledge thus obtained will release and free a person. Without this provision business prosperity cannot be secured.

Mary Parker Follett may be rightly called the first great exponent of the human relations point of view in administration, and, thus, the innovator, or the recreator of a new humanism in its more modern sense and interpretation of human relations. She was a deep, social philosopher, with a natural insight into human psychology. Through her own observations and intuitive common sense she was able to appreciate the importance of human relations in all aspects of administration, not only in the business world where she had an obvious influence, but also, by natural extension,

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[24]Henry C. Metcalf and L. Urwick, Dynamic Administration, The Collected Papers of Mary Parker Follett, Harper and Row, 1940, p. 14, p. 82, p. 299, p. 304-305. Quoted in Jacob W. Getzels, James M. Lipham and Roald F. Campbell, Educational Administration as a Social Process, Harper and Row, 1968, pp. 32-33.

into the field of education. She came onto the scene when the procedural and organizational aspects of administration had been emphasized to the exclusion of any possibility of individual participation in the administrative structure. Although an academician, Mary Parker Follett was also a woman of action. She stimulated to action different governmental and industrial organizations, and became a consultant to many such enterprises.

Elton Mayo. Although Mary Parker Follett became the first great exponent of the movement toward human relations in administration, it was Elton Mayo and his colleagues who finally provided empirical data in support of her views, with the now famous "Hawthorne" experiments. Mayo was born in Adelaide, Australia, in 1880, receiving his B.A. and M.A. degrees from the University of Adelaide. For twenty years he served as the senior professor in the Department of Industrial Research of the Harvard Business School. From 1923 to 1932 Elton Mayo and his colleagues, especially F. J. Roethlisberger and William J. Dickson, conducted a series of experiments at the Hawthorne plant of the Western Electric Company, near Chicago, and these experiments inspired the latter two to write a book entitled Management and the Worker.[25]

The objective of the first series of experiments at Hawthorne, from 1923 to 1926, was to test the physical effect of lighting on working productivity. The results were surprising in that it was found that lighting was not significantly related to productivity. Obviously, therefore, previous basic assumptions had to be reviewed. Perhaps other factors should have been taken into consideration such as individual attitudes

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[25]F. J. Roethlisberger and William J. Dickson, Management and the Worker, Harvard University Press, 1939.

and group relationships. Roethlisberger and Dickson commented as follows:

> Although the results from these experiments on illumination fell short of the expectations of the company in the sense that they failed to answer the specific question of the relation between illumination and efficiency, nevertheless they provided a great stimulus for more research in the field of human relations.[26]

Consequently, the team decided to explore further. They selected six girl operators for further close study to determine what factors might be related to their work patterns. The findings this time revealed, surprisingly enough, that whatever factors were changed, be it the rest period, the length of the day, the methods of payment, or even only returning to the original conditions prior to the change, productivity increased. Furthermore, the six girls were more satisfied in their jobs than before, and they attended more regularly than previously. But the most significant observation was that the six girls reacted to the special treatment and attention that they were receiving. For example, just being treated differently, being put together in a separate room, receiving special attention, receiving special supervision, had the effect of producing greater satisfaction in their jobs. The fact that they were given personal attention proved to be of considerable more importance than the actual experiments. As Roethlisberger and Dickson put it:

> In human situations not only was it practically impossible to keep all other factors constant, but trying to do so in itself introduced the biggest change of all. . .In the process of setting the conditions for the test, they (the experimenters) had altered completely the social situation of the operators and their customary attitudes and interpersonal relations.[27]

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[26] F. J. Roethlisberger and William J. Dickson, Management and the Worker, Harvard University Press, p. 18.

[27] Ibid., p. 568.

The result of this observation was later confirmed by the follow-up studies and experiments, and, as a consequence, the experimenters were able to pinpoint the importance of the attitudes and the personal preoccupations of individual employees. Despite all efforts to prove the contrary effect, it became abundantly clear that the personal interest taken in employees would yield still greater benefits, both in industrial relations as well as financially. The experimenters stated their findings as follows:

> The limits of human collaboration are determined far more by the informal than the formal organization of the plant. Collaboration is not wholly a matter of logical organization. It presupposes social codes, conventions, traditions, and routine or customary ways of responding to situations. Without such basic codes or conventions, effective work relations are not possible. . .If the . . .investigators were asked to generalize on their experience in personnel administration, they would have no hesitancy in saying that adequate personnel administration in any particular plant should fulfill two conditions:
>
> 1. Management should introduce into its organization personnel skilled in explicit diagnosing of human relations.
>
> 2. Through skilled personnel management should commit itself to a continuous process of studying human situations--both individual and group--and should run its human affairs in terms of what it is continually learning about its own organization.[28]

In analyzing his findings in 1933, Mayo suggested that the most significant change was in "mental attitude."[29] He pointed out that the unintentional conditions that the experiments created, such as the group

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[28] Ibid. p. 569.

[29] Refer Elton Mayo, The Human Problems of an Industrial Civilization, New York, MacMillan, 1933.

being consulted before any change took place, listening to any comments and discussing them, being allowed to overrule any suggestions of the management, all helped to create a sense of participation and build a feeling of unity in the group. Consequently, this established what Mayo termed "a milieu, in which their own self-determination and their social well-being ranked first and the work was incidental."[30]

In this study of Humanism and Human Relations, and with particular reference to education, it is of value to examine Mayo's conclusions. He states that:

> Human collaboration in work, and in primitive and developed societies, has always depended for its perpetuation upon the evolution of a non-logical code which regulates the relations between persons and their attitudes to one another. Insistence upon a merely economic logic of production--especially if the logic is frequently changed--interferes with the development of such a code and consequently gives rise in the group to a sense of defeat. This human defeat results in the formation of a social code at a lower level and in opposition to the economic logic. One of its symptoms is "restriction." In its devious road to this enlightenment the research division had learned something of the personal exasperation caused by a continual experience of incomprehension such experience carries for industry and for the individual.[31]

However, in some ways perhaps, the Human Relations movement was influenced more by an experiment with children. This was an inquiry into the psychological dynamics of democratic, authoritarian, and laissez-faire leadership with 11-year-olds. The investigators were Kurt Lewin. Ronald Lippitt, and Ralph K. White. This took place in 1938 in the Iowa Child

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[30] Ibid., pp. 120-121.

[31] Elton Mayo, op. cit., pp. 120-121.

Welfare Station at the University of Iowa. The main experiment was simple. It involved groups of 11-year-old children, five in each group, who met after school under an adult leader and carried on some activity which interested them, such as carpentry, soap carving, or painting. The one important factor that was deliberately and systematically varied was the type of leadership; all other factors remained as constant as possible. Trained observers took continuous notes on the behavior of the children. The question was, would systematic differences in the behavior of the children be a function of the different types of leadership?

The three types of leadership were defined as follows:

Autocratic

1. All determination of policy by the leader.

2. Techniques and activity steps dictated by the authority, one at a time so that future steps are, to a large degree, always uncertain.

3. The leader usually dictates the particular work tasks and work companion of each member.

4. The leader tends to be "personal" in his praise and criticism of the work of each member, but remains aloof from active group participation except when demonstrating.

Democratic

1. All policies a matter of group discussion and decision, encouraged and assisted by the leader.

2. Activity perspective gained during discussion period. General steps to be group goal sketched. Where technical advice is needed, the leader suggests two or more alternatives.

3. The members are free to work with whomever they choose, and the division of tasks is left up to the group.

4. The leader is "objective" or"fact-minded" in his praise and criticism and tries to be a regular group member in spirit without doing too much of the work.

Laissez-faire

1. Complete freedom for group or individual decision, with a minimum of leader participation.

2. Various materials supplied by the leader who makes it clear that he will supply information when asked. He takes no other part in work discussion.

3. Complete non-participation of the leader in determining tasks and companions.

4. Infrequent spontaneous comments on member activities unless questioned, and no attempt to appraise or regulate the course of events.

The results were quite significant. Under the laissez-faire type of administration there was less work done and it was of a poorer quality. There was general discontent in the group. Under the autocratic administration the quantity of work was somewhat greater. However autocracy created hostility and aggression. Furthermore, autocracy may create discontent which may not necessarily appear on the surface. It further produces low morale resulting in low productivity. Nineteen out of twenty boys preferred to be under a democratic leader.

Under democratic leadership the group was more efficient. Originality and individual differences were encouraged. There was more group-mindedness

and friendliness and the group tended to share more. Work motivation was stronger under democratic leadership as indicated when work was continued even when the leader was absent from the room.[32]

The consequences of these findings have been very beneficial to the human Relations movement, and made such words as "democratic," "authoritarian,""laissez-faire," etc., everyday words, especially in the field of educational administration. Group dynamics, in a sense, was launched by this experiment, and there was a spate of treatises and books on human relations, often with an emphasis on group dynamics.[33] As Wilbur A. Yauch says: "Apparently, in terms of the environment in which individuals work, it is better to let groups make their own choices whether leadership is present or not, than it is to control the lives of others."[34]

The Humanizing Aspects of Education

Humanism has an extremely significant role to play in contemporary society. Although there may be considerable divergence of opinion about the specific interpretation of the role that Humanism should play, nevertheless, it has become increasingly clear to many that the impersonali of modern overcrowded civilization must be confronted with a greater personal concern for the individual as an individual in his own right.

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[32]Ralph K. White and Ronald O. Lippitt, Autocracy and Democracy: An Experimental Inquiry, New York, Harper and Row, 1960, pp. 26-27.

[33]Adapted from Jacob W. Getzels, James M. Lipham, Roald F. Campbell, Educational Administration as a Social Process, New York, Harper and Row, 1968, pp. 30-39.

[34]Wilbur A. Yauch, Improving Human Relations in School Administration, New York, Harper and Row, 1949, p. 40.

The individual should not be allowed to become engulfed in the morass of an overpopulated society. The only viable solution would seem to be an increased concern for the individual as a human person. This is Humanism!

Education should be more directly concerned with the development of the "whole man." The humanistic approach to education should cover two areas: first of all, the humanistic atmosphere within which man is educated; and secondly, the subject areas to be studied, that is the Humanities, insofar as they humanize the individual in his preparation for life.

Humaneness in Education

To be human is to BE human! That is to be living, breathing, loving human beings. The essence of humaneness is to be sensitively alive. The moment of truth arrives when we realize that this means accepting our fellow human beings for their very "humaneness." This even the saints find difficult! This means a personal involvement in the humaneness of all our fellow human beings. For teachers, in particular, this means a personal involvement with their students on a humane level. So, likewise, this means for students an involvement with their teachers, also on a personal, humane level. Each accepts the other for himself, openly, disarmingly, with no holds barred. This can be difficult, but very rewarding. For, when once the barriers are broken down, the conventions no longer attempting to hide the deformities and weaknesses of basic human nature, then, and then only, is the soul laid bare, and true communication can begin.

Society is becoming more complex with each passing day. Such complexity seems to foster the establishment of new kinds of personal and social attitudes. Due to technological advancement, society has become "thing" oriented. People are looked upon as "objects" rather than as human beings. Close relationships between persons are gradually being lost. People have become suspicious of each other. It is easier to peg each man according to his position and station than to consider him in terms of his human characteristics. Furthermore, today great emphasis is placed upon affluence, objectivity, production and conformity. This attitude is not only fostered in society but in schools. Schools, it would appear, are for job training and are therefore career oriented. However, "A school that today exalts careers and affluence when its students seek self identity and interpersonal understanding is headed for extinction."[35] The youth of today want to know where they are going and how they will get there. However, men of intelligence, both philosophers and educators alike, have failed to provide adequate answers to these questions. Far less, indeed, have they found an answer to alleviate human misery. Robert Burns said, "Man's inhumanity to man makes countless thousands mourn." The best (or worst) demonstration of this inhumaneness may not be found only in its more extreme forms in history, but is evidenced in a milder form in our schools today where the sensitive soul collides with insensitive policy, where lives can be blighted by the indifference and abuse of those who have the power to shape human

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[35]Mary-Margaret R. Graham Scabey, To Nurture Humaneness: Committment for the '70's, Washington, D.C., A.S.D.C., 1970.

personality. Today, more than ever, there is a desperate need for humanizing education. However, a humane approach to education will be adopted rather slowly unless the concept of humaneness is integrated with each and every phase of education and its administration.

Humaneness is compassion, consideration, feelings of empathy and love which form the relationship that should exist between all human beings, regardless of race, class or creed. To be humane means to respect a person for what he is, regardless of his station in life. A humane person will be open to other people's thoughts, feelings and aspirations. Herbert Thelen states that humaneness means,

> Identification with the human race, sense of universality of individual experience through the ages and across the continents, concern for human plight (including its comedy and sadness), acceptance of individual problems as part of the common lot of men. . .The recognition of humanity leads to the sense that one is not alone, that all men are brothers.[36]

Humanizing Educational Administration

Has the whole educational process become so dehumanized that the very concept of educational administration needs humanizing? Two factors need to be reviewed in order to understand this question fully. Firstly, the dehumanizing effect of the Industrial Revolution, with its introduction of the concept of mass production. Secondly, the crippling effect of a rigidity of structure within bureaucracy. Structure there must be for the effective operation of any organization. However, when the structure becomes so important that individuals are lost sight of, then there are dangers in such organization. Rigidity in any structure may prohibit growth and innovations.

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[36]Herbert Thelen, Editor, To Nurture Humaneness, A.S.C.D. NEA, 1970, p. 28.

Possibly the greatest need for humanizing educational administration has resulted from a rigidity which has developed in the structure of the educational system. In such an atmosphere people feel that they count for little, that their attempts to bring about change are futile, and that innovations would be frowned upon by the establishment. In such a situation there is little flexibility to meet the needs and changing demands of the individual.

To humanize educational administration is to create a permissive atmosphere within which an individual can feel free to make his own unique contribution. This provides him with both job satisfaction and a feeling of security. To humanize educational administration is to create a sense of belonging and of personal growth. A director of industrial relations stated that, "Almost everybody wants to be somebody and someone a little better than any other body."[37] An administrator should accept the opinion and judgments of his staff and allow them, therefore, to maintain their feeling of self-respect. The administrator should take an active interest in subordinates, listen to their problems, give praise whenever merited and, above all, show tolerance when mistakes are made--all this will further the feeling of oneness and togetherness. "A personal man-to-man relationship between a boss and his subordinates has a lot to do with the way subordinates view their jobs."[38]

There are four ways to implement humane administrative practices:

1. Make education and life synonymous. The school room should not

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[37]Strauss and Styles, Personnel: The Human Problem of Management, Englewood Cliffs, N.J.: Prentice Hall Inc., 1972.

[38]Ibid.

only be a place where learning takes place. True education is an on-going, active process. Curricula, methods of teaching, and materials must all reflect the vitality and relevance of the educational program. Make education live and the society will live for education.

2. Recognize individual attitudes and differences. Accept the thoughts and ideas of others regardless of how difficult it may be. Recognize that the administrator does not have a monopoly on personal feelings and good ideas. The open-eared, open-minded administrator is a must in the humane school organization. Listening is an asset--not a liability.

3. Share responsibility. Responsibility shared is confidence and support won. Schools are for pupils and they should be involved in a direct way with policy and procedure decisions. The school staff is of vital importance in developing and maintaining a humane atmosphere. Working together for the good of all will result in immeasurable benefits.

4. Make real human love the yardstick of success. A humane administrator will radiate a warmth and sincerity that will bring dividends. In every decision, action, and thought, the prime criteria should be love towards one's fellow man.

Kimball Wiles offers the following four suggestions in order to humanize administration:[39]

1. Self-concept. In developing good self-concepts an administrator needs to ask questions like these:

   a. Do I like people?

   b. Do people like to be around me?

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[39]Kimball Wiles, Supervision for Better Schools, Englewood Cliffs, N.J.: Prentice Hall, Inc., 1964.

c. Do people tell me their desires and problems?

d. Do I find it easy to give others credit?

e. Do I habitually think how others will feel before I make a decision?

If an administrator can answer these questions positively, then there is every likelihood that such an administrator does possess a warm, sincere, and humble personality--a true human personality. He is, in other words, a humanist.

2. Respect for the individual. To be effective, an educational administrator must have genuine respect for the personality of all the individuals with whom he comes in contact. "This involves," says Wiles,

> being concerned about their problems, being willing to place their desires ahead of one's own, giving full consideration to their ideas and suggestions. . .and such things as maintaining an even disposition and showing courtesy.[40]

3. Structure and Organization. Educational administrators should never let structural and organizational procedures cause them to lose sight of teachers or students. Comles states that administrators are to give up their preoccupation with studies of the power structure, organizational charts, and the like, and give their attention fully and wholeheartedly to the problem of how to help the little man to be heard, how to give everyone a voice in decision making, and how to make the administrative structure more fulfilling of human needs and more sensitively adaptable to changing conditions. They must reject their authoritarian roles and become facilitators, guides, and resource persons.

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[40]Kimball Wiles, op. cit. p. 162.

4. Innovations. Administrators must ever keep in mind that progress requires innovations. To provide an atmosphere conducive to innovation, an administrator must abolish petty rules and regulations and provide opportunities for teachers, as well as students, to make changes and try out innovations.

In conclusion, a humanistic administration takes its very root in humaneness in all its human relations. It requires that an administrator himself be a humanist, and that he has, therefore, developed a full, rounded personality, both rational and empathetic, considering his fellow men as individuals, worthy of every consideration and courtesy. It is a challenge, indeed, but certainly a rewarding one.

Humanizing the Curriculum

The second aspect to be considered in the humanization of education is the curriculum. Here it is necessary to discuss the Humanities.

In the Spring of 1964, there appeared an interesting and important document. This was the report of the Commission on the Humanities. The following is an extract from that document: (Refer: American Council of Learned Societies)

> All men require that a vision be held before them, an ideal toward which they may strive. Americans need such a vision today as never before in their history. It is both the dignity and the duty of humanists to offer their fellow countrymen whatever understanding can be attained by fallible humanity of such enduring values as justice, virtue, beauty and truth. Only thus do we join ourselves to the heritage of our nation and our human kind.

John Martin Rich in his discussion of the Humanities has this to say:

> The humanities have a significant role to play in contemporary society. However disagreement exists as to what that role should be, just as

> differences arise over interpretations of the substantive content. These differences are not surprising in light of the fact that conceptions of the humanities reflect the concerns of historical periods.[41]

Rich continues with this observation:

> The humanities as organized fields of study are presently identified with certain disciplines: literature, music, painting, sculpture, architecture, languages, philosophy and history. . .Since the humanities concern themselves with the full range of thought, action, and the creations of man, humanistic investigations should not be limited to certain disciplines. . .All areas of study have some potential to reveal important findings about man.[42]

What are the Humanities? In both ancient Greece and Rome there was a certain emphasis on the study of man and his works, but it was the emergence of the Humanities as a distinctive aspect of the curriculum in the Renaissance which has come down to us today, with, however, varying interpretations. In the Renaissance, the study of the Humanities, called "studia humanitatis," consisted of grammar, rhetoric, history, poetry, and ethics, all studies centering around Greek and Roman manuscripts. At its best it was highly creative. At its worst it deteriorated into "Ciceronianism." Today, the Humanities have been reinterpreted.

Gilbert Chinard says that "humanism is not a subject which can be taught, but a state of mind and a discipline which permeates all human activities."[43] But Ralph Barton Perry states it more concisely:

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[41]John Martin Rich, Humanistic Foundations of Education, Charles A. Jones Publishing Co., 1971, p. 205.

[42]John Martin Rich, op. cit. p. 206.

[43]Gilbert Chinard, "Literature and the Humanities," Theodore Meyer Green, ed., The Meaning of the Humanities, Princeton University Press, 1938, p. 153.

> Any agency or relationship or situation or activity which has a humanizing, that is, liberalizing effect, which broadens learning, stimulates imagination, kindles sympathy, inspires a sense of human dignity, and imprints that bearing and form of intercourse proper to a man, may be termed "a humanity."[44]

However, the humanizing effect does not only take place under the auspices of an educational setting. It is life. It cannot be divided up mathematically into watertight and compact little compartments. It is living. It is to be found in all areas of life, in human relationships both in and out of school. However, a relationship must be meaningful to both parties in order for there to be mutual profit and advantage in humanistic terms. Rich puts it this way:

> One task for a humanistic education, both in its formal and informal aspects, is to provide the reflective abilities which enable one to secure the necessary background material for an initial understanding, while also cultivating an openness of mind to be receptive to human differences without prejudging and stereotyping.
>
> These are large demands that can only be met when one's schooling and informal educational opportunity cross-fertilize and supplement one another in contributing to such ends. To achieve these ends youth need to be provided many educative relationships that a large number today are not receiving. The unhealthy, prejudicial, conventional, and narrowminded environment in which some youth are raised largely precludes the humanistic development needed. For such development we will need teachers who possess these humanistic characteristics. We will need a reorganization of educational systems so that they more effectively provide an atmosphere which contributes to the cultivation of such characteristics. We will need more informed, less parochial and demeaning child-rearing practices. Finally, we will need communities in which a humanistic way of life is nurtured and rewarded.[45]

In order to teach a humanistic curriculum, therefore, it is necessary to establish a humanistic atmosphere, and to do this well it is vital

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[44]Ralph Barton Perry, "A Definition of the Humanities," op. cit., p.26.

[45]John Martin Rich, Humanistic Foundations of Education, Charles A. Jones Publishing Company, 1971, p. 214.

to have humanistic teachers. Arthur W. Combs says:

> Unless we value humanism and the discovery of meaning, it is not likely to occur. Yet this marks the difference between good and poor professional workers. In recent researches at the University of Florida on good and poor teachers, good and poor counselors, even good and poor Episcopal priests, we found the outstanding quality associated with good professional workers was sensitivity to the meanings of those they worked with, a humanistic orientation in working with other people. Effective professional workers, we found, were always concerned with how things were from the point of view of those they worked with. They were concerned with people, rather than things; with meanings rather than facts; with feelings, beliefs and understandings rather than mere information. As a matter of fact, in this research, preoccupation with objectivity and information was correlated with ineffective behavior. It is the human qualities which are associated with success; matters of meaning, sensitivity, feeling and concern for how things look to the other fellow.[46]

A humanistic teacher, then, is above all, one who concerns himself with others as people, not things. Therefore, if the humanistic teacher is not "thing" oriented, but is "people" oriented, his whole approach to the curriculum will be person oriented. Consequently, such a teacher will concern himself with students first, and subjects last. At all times he will consider his pupils as people, he will listen to them, help them, guide them, be in sympathy with them, and, only then, within this atmosphere, will he be able to correlate his subject matter to and with his pupils. Following this premise, therefore, it leads to the inevitable conclusion that the subject that is taught is relatively unimportant in comparison to the person taught. Indeed, how often in the experience of many have they been motivated toward a subject through the inspiration of a teacher! Not because he taught that particular subject,

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[46]Arthur W. Combs, "Humanizing Education: The Person in the Process," from Humanizing Education, ASCD Publications, 1967, pp. 76-77.

but because his whole personality was empathetic, understanding, inspiring, humane. In a word, he was a humanist.

There is an increasing awareness in recent years of the importance of the "self-concept" and the crucial role it plays in human behavior. How can a pupil's self-concept mature and develop healthily and beneficially unless the environment for growth stimulates and does not stultify? It can only do so in a humanistic atmosphere. Until such time as education can be humanized, the self-concept of our students will continue to be stunted and warped, and education will continue to suffer its present problems of student unrest, large drop-out rates, and indifference. At least Humanism offers some known chances of success. Educators need not continue to be sucked down into the quicksands of educational despair, but rather should make every conceivable effort to extricate the whole educational system before it is irretrievably engulfed.

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